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sons and organizations that arose to welcome him are given honorable mention. The author brings out too that so impressed was Coleridge-Taylor with the frank recognition of pure music in America that he once "contemplated the desirability of emigrating to this land."

The book abounds with letters and extracts from publications, which enable the reader to learn for himself how the artist's work was appreciated. The volume is well illustrated. In it appear the early portraits of Coleridge-Taylor's mother, of himself, and family, and home, and of the Coleridge-Taylor Society in Washington, D. C. Not only persons who appreciate music but all who have an intelligent interest in the achievements of the Negro should read this work.

J. R. DAVIS

*Race Orthodoxy in the South and other Aspects of the Negro Problem.* By THOMAS PEARCE BAILEY, Ph.D. The Neale Publishing Company, New York, 1914.

The author of this volume has a long intellectual pedigree. Pedigrees are important in authors who write on the race problem. This is particularly true when they attempt to tell us what the orthodox opinion of the South is regarding the Negro. Much that passes for Southern opinion on the Negro is too violent to be taken at its face value. Other interpretations of the South have too frequently been the individual views of eminent men of Southern origin who no longer hold orthodox views.

The author discusses some of these interpretations and criticises them. There are four principal types. There is the philosophical view, represented by Edgar Gardiner Murphy's "*The Basis of Ascendancy*." Mr. Murphy "is one of the choicest specimens of noble character that the South has produced," but he came under Northern influences and his book represents a struggle between Northern and Southern points of view. "The first part of his book seems to be, in the main, pro-Southern and defensive of the South, while the latter part becomes largely Northern and critical of the South." He does not succeed, in the opinion of the author, in synthesizing these two divergent views.

The second type is sociological, represented by "*The Southerner*," a novel written in the form of an autobiography or, perhaps, rather an autobiography written in the form of a novel. The author is supposed to be Walter Hines Page, at present American

ambassador to Great Britain. Of this book Mr. Bailey says: "The author is not a Southerner of the spirit, whatever he may be of the flesh. There is something of North Carolina and something of Massachusetts in his attitude, but none of the all-inclusive Americanism that alone is able to write about the South with sympathy of the heart yet with balanced discrimination."

To understand the South one must have lived in South Carolina, and understand the "apparent violence" of Ben Tilman, or in Mississippi, the home of Senator Vardaman. The South, the orthodox South, is today as it was before the war, the "far South"; but the sentiments which dominate it are not now, as in slavery days, the sentiments of the "master class" but rather those of the "poor white man."

The third type of interpretation is represented here by "Uncle Tom's Cabin." The criticism of this book is so subtle that it is difficult to indicate the outlines of it in a single paragraph. The difficulty with Mrs. Stowe's interpretation of the South and the Negro is that she, just as certain Southern humanitarians of the present day, is inclined to treat the Negroes as a class. She does not regard them as a race, a different breed, whose blood is a contamination. "No one," says the writer, "has come within shouting distance of the real Negro problem who does not appreciate this distinction. Indeed, almost everything critical that can be alleged against 'Uncle Tom's Cabin' springs from the failure of its humanitarian author to sympathize with race consciousness as such."

Finally there is the scientific interpretation of Southern sentiment, and the "race instinct" which is back of most Southern opinion in regard to the Negro. This scientific interpretation is represented by Boas, "The Mind of Primitive Man." "Ultimately," according to Professor Boas, "this phenomenon (race instinct) is a repetition of the old instinct and fear of the connubium of the patricians and the plebeians, of the European nobility and the common people, or of the castes of India. The emotions and reasoning are the same in every respect."

To this scientific exposition of the Southern attitude Mr. Bailey replies: "Even if it could be scientifically proved that an infusion of Negro blood would help the white race, the prejudice against a really great branch of the white race like the Jews is sufficient warning to us not to confine our discussion of race problems to the question of equality or inequality of physical and mental endowment."

What then is race orthodoxy? Where shall we look for a true

statement of the attitude of the South on the subject of the Negro since none of these attempts at interpretation have done justice to it? The racial creed has been expressed at different times in a number of pithy expressions current in the Southern states. Here they are in order as the author gives them: "Blood will tell"; The white race must dominate; The Teutonic peoples stand for race purity. The Negro is inferior and will remain so. "This is a white man's country." Let there be no social equality; no political equality. In matters of civil rights and legal adjustments give the white man as opposed to the colored man the benefit of the doubt. In educational policy let the Negro have the crumbs that fall from the white man's table. Let there be such industrial education of the Negro as will fit him to serve the white man. Only Southerners understand the Negro question. Let the South settle the Negro question. The status of peasantry is all the Negro may hope for, if the races are to live together in peace. Let the lowest white man count for more than the highest Negro. The above statements indicate the leadings of Providence.

This statement of the Southern creed is practically the common opinion of the South. It is not the only opinion. It is not, perhaps, the "best" opinion. But is it right opinion? Mr. Bailey thinks it is, in its underlying meaning at any rate, but not in its "present shape." His book may be said, on the whole, to be an interpretation and a justification of this "underlying meaning."

Race orthodoxy in the South is, take it all in all, the most candid statement of the race problem; the most searching, suggestive and revealing interpretation of the attitude of the Southern white man that has ever been written. The book is, however, merely a statement of the problem and not a solution. Rather it is intended, as the author suggests again and again, to provoke and stimulate—not discussion, heaven forbid,—but inquiry, investigation. In spite of the fact that the author professes his personal loyalty to the dogma upon which race orthodoxy is founded, still, by stating it in the clear and candid way in which he has, in pointing out with unflinching directness the moral cul-de-sac into which it has forced the Southern people, he has at once enabled and compelled them to put their faith on rational grounds. His is the higher criticism in race creeds, and it is hard to tell where criticism once started will lead.

ROBERT E. PARK